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Glen A. Pierce

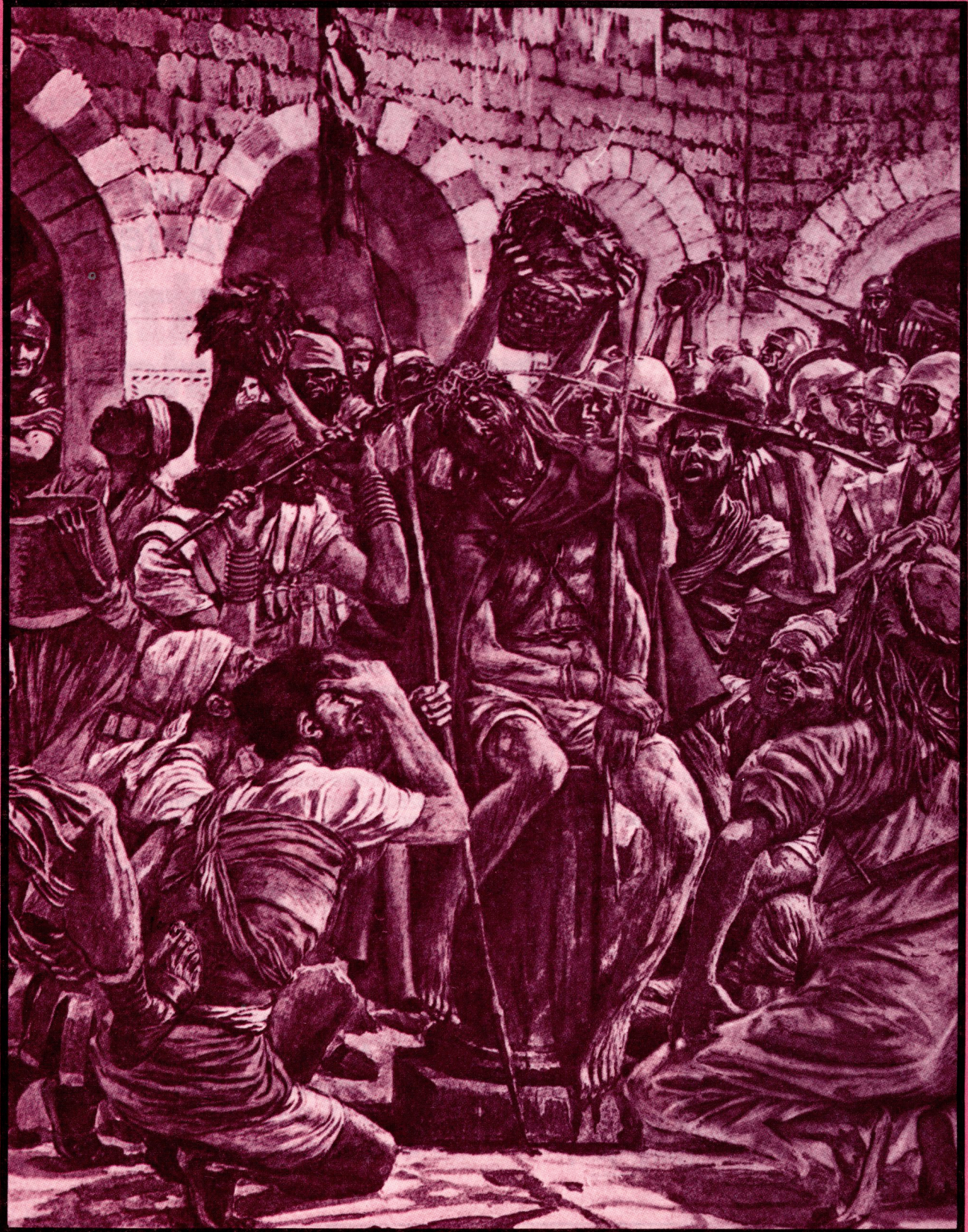
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Evangelical **VISITOR**

April 10, 1981





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A unique four-week course on urban ministries is being offered this summer for persons interested in learning about service in a challenging setting.

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Introduction to Urban Ministries is being offered by Simpson's Summer Institute for Urban Missions in cooperation with Brethren in Christ Missions. Students completing the course will receive 4 college credits.

Approximate costs:

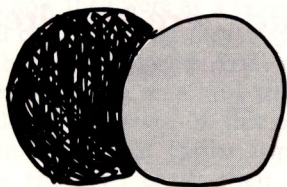
\$250—room and board (at Simpson College)
300—tuition (\$75 per credit hour)
20—books

(Transportation costs are extra but may be arranged by van for students from the East.)

To register for the course or for more information about opportunities for urban missions experiences, contact



**Arlene Miller
Brethren in Christ Missions
P.O. Box 149
Elizabethtown, PA 17022**



Many Resurrections

by Robert W. Hempy

My early years were not church years. Church was primarily an Easter affair with a traditional hour in an old building with what seemed like a wall of stained glass windows, all depicting characters unlike my world and undesirable to emulate. That was Easter. It was an hour of history in the midst of the rush of life.

I sometimes think of that Easter concept. Since then I have met personally the One that it's all about—the living Christ. Even so, Easter can be for many who believe only an hour of history. It can be a march on a church calendar with music, message and event given an Easter-Lenten flavor.

How can Easter be for every Christian, every day? The event of our Lord's resurrection is, after all, the theological nail on which our faith hangs. But we seem to need more. Life is a battle today and in one sense so is resurrection. John Calvin said it (and my Wesleyan blood ran fast), "there is for the Christian, many resurrections." We run out of strength, dreams die and with them hope, and we are suddenly candidates for resurrection—or a kind of death.

Long before Calvin, the Apostle wrote to the Corinthians, "while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh." (II Cor. 4:11)

There it is, "the life of Jesus in our mortal flesh." Not immortal, or someday in heaven, but now. It is Easter now. And the secret is "carrying in the body the death of Jesus." That is the inner attitude to which we must consent. The key to experiencing the risen life of Jesus is our willingness to personally accept the implications of his death. The cross had only one basic purpose, to bring an end to someone or something. The cross in our life must bring an end to those

"center stage" struggles, those inner desires which express themselves in self-pity, self-assertion, self-indulgence and self-excuse. It is like a death to say no to a selfish cry for expression. It is like a death to refuse to put confidence in our basic humanity so that we might trust fully and only in Jesus Christ. But when we consent to this death, welcoming the identity of his cross, there is then the rush of new risen life—yes, his life in us. First death, then life. It is never the other way. We cannot claim resurrection life first; we must bow to the cross—continually bow—then God will effect in us many resurrections.

Two accounts of the same truth in differing centuries illustrate this. In a former pastorate I knew a young couple struggling with a small business. It was financially very uncertain. To compound business problems, a relative planned a visit. It turned out to be a very long one. The couple could hardly afford it, emotionally or financially. They came for counsel and we made it a matter of prayer. And in the praying, there was the cross in dying to what they could do about the problem and a new willingness on their part to minister to this continuing house guest. That was resurrection for them and its results were far-reaching. As it turned out the guest was also an investor. He pumped money, his own, into that struggling business and helped make it solvent. Today it is a solidly based, growing business in our valley—a tribute to resurrection; first of a couple and then of a business. The very problem, when turned to God, became the answer. It is life out of death, always.

In the fourth century, Monica was a Christian mother in North Africa, when the church was spiritually alive and well in that area. Her wild, unbelieving, intellectual son was her greatest concern. He planned a move to Rome which brought her the greatest alarm. How could he ever come to Christ away from home in

Robert Hempy is senior pastor of the Brethren in Christ congregation in Upland, CA.

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Cover: "The Crown of Thorns,"
by J. James Tissot, 19th
Century

Page 4: "The Betrayal of Christ,"
by Albrecht Durer, 16th
Century

On the horizon . . .

"No deposit, no return" by Jay
McDermond.

"The darkness cannot put it
out" by Paul Hiebert.

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Many Resurrections...

pagan Rome? She prayed that he would not go, that the ship would not sail. But it did. This for Monica was a spiritual crisis in the form of a cross. To yield her will to God at that time meant a death to her power to do anything at all to help her son. As she paid that price and found personal resurrection, she found even more. She found Rome was an answer and not an enemy. There in God's providence Ambrose, towering Christian intellect and persuasive Bishop of Milan, met her son and ultimately led him to Christ. The conversion of Augustine is really an Easter story.

To the Philippians Paul wrote, "put no confidence in the flesh" (3:3) and then, "that I may know him and the power of his resurrection" (3:10). We must agree with God about the impotence of what we are in the flesh; our physical strength, our mind, our will and personality. This is death, so that the power of his resurrection alone might sustain us.

Out of that one historic empty tomb flow multitudes of potential mini-resurrections for believers of all centuries. And all of this moves toward the final resurrection when there is a full consummation of God's plan for his own. But in between the history and the prophecy, there is God's pronouncement of death on the power of flesh (and our needed continuing agreement with it), always so that God might make something better live in us.

We are willing believers in Easter, and why not? The empty tomb is thrilling. We are however reluctant subscribers to Calvary. Our problem is our desire to claim his resurrection life first—to believe without repenting, "to put on the new man" without "putting off the old," to consider ourselves "alive to God" without reckoning ourselves "dead to sin."

Jesus said, "I am come that you might have life . . . abundantly" (John 10:10). Life, which has meaning, purpose, and fulfillment, is our Christian legacy. The absence of it speaks loudly of an avoidance of personal Calvaries. We are not told to seek our Easters, they will come automatically at God's command. We are, however, enjoined to face the cross and what it has done. And when we do we can get ready for new life.

It all happened once, so that it can happen again and again, daily if needed, in our lives, and we can be the people of (many) resurrections.



"Lord, here, we already have two swords!"

Two Swords for Easter

Lawrence Yoder

Jesus said, ". . . Whoever has no sword must sell his coat and buy one" (Luke 22:36). When we read these verses the question immediately rises in our minds: Why would Jesus order his disciples to carry swords, even to the point of selling their coats to buy them if they had to? It seems that telling his disciples to carry swords was so completely out of character for Jesus.

Up to this time Jesus had never given his disciples lessons on how to fight with swords or use violence to attain any goal. On the contrary, he had given many teachings which opposed fighting and the use of violence, such as "Love your enemy. Do good to those who hate you. Bless those who curse you, and pray for those who treat you badly. If anyone slaps your right cheek, let him slap your left cheek as well. And if anyone takes your coat, let him have your shirt as well" (Lk. 6:27b-29). On Good Friday Jesus explained to Pilate: "My kingdom does not belong to this world; if my kingdom belonged to this world my followers would fight to keep me from being handed over to the Jewish authorities. No, my kingdom does not belong here." (John 18:36).

So we ask, did Jesus intend for his disciples to get swords and use them? Did he intend to teach his followers that in the end they would have to rely on

violence to achieve their purposes?

In the "Two Swords" paragraph there are two points that will help us to answer this question. First, after Jesus said to his disciples that they should carry swords, he gave his reason for telling them to do so: "For I tell you that the scripture which says 'He shared the fate of criminals' must come true about me, because what is written about me is coming true." (v. 37) He was quoting from Isaiah 53:12. Many times we find Jesus doing or saying things for the expressed purpose of fulfilling some prophecy. In the Palm Sunday triumphal entry, we see that Jesus borrowed a donkey to ride into Jerusalem in order that he might fulfill the prophecy found in Zechariah 9:9. Now, in these verses, we find Jesus telling his disciples to carry swords. But that did not necessarily mean that Jesus himself intended to launch an armed rebellion, or that he really intended for his disciples to get and use swords.

Secondly, Jesus himself in the first verse of the paragraph compared the situation he and his disciples were now in with an event that had happened some months previously. At that time Jesus sent his disciples out but forbade them to carry any special equipment or supplies: no sandals, no money pouch and no back pack. Then he was sending them to every town in Galilee to proclaim the coming of the Kingdom of God. They had to travel far, in rough country, but they were forbidden to take any supplies.

Lawrence Yoder is completing a Master of Theology in Missiology program at Fuller's School of World Mission, Pasadena, CA.

But now they were at Jerusalem, the capital city. Anything they might need could be easily obtained. And Jesus was not sending them on a long trip to the hinterland. However, on this occasion in contrast to that earlier trip, Jesus orders them to carry their money pouches and back packs and to sell their coats if necessary in order to obtain swords. Why did he do it?

Jesus had already taught his disciples much about the kingdom that was to come. He had repeatedly explained that his kingdom was not based on worldly military might and political power. Three times he had shown them that he must be persecuted and die to establish his kingdom. But teaching his disciples this kind of thing was not easily done. According to the accounts of Matthew and Mark, the first time Jesus told his disciples that he must suffer and be killed, Peter took Jesus aside and began to rebuke him, trying to straighten him out: "God forbid it, Lord," he said, "That must never happen to you!" But Jesus wheeled around to Peter and said, "Get out of here, Satan! You're blocking my way. Those ideas are your own and not God's." What's more, that interchange immediately followed Peter's famous confession that Jesus was the Messiah!

With all this training and background, Jesus probably expected that at least the twelve would have come to understand his teaching about the use of violence and the nature of his kingdom. So when Jesus began to talk about money pouches, back packs and swords, it was to remind them of the verses in Old Testament prophecy which said he would be numbered with the outlaws. Money pouches, back packs and swords are all equipment outlaw zealot fighters would need. But wouldn't you know, the disciples immediately forgot all of his teaching about peace and love for enemies, and quickly replied, "Lord, here, we already have two swords!" It was as if they wanted to say that they were already getting themselves ready before he gave the order. So quickly, it seems, they slid back into their old way of thinking that swords would be necessary after all.

But Jesus responded with an answer that showed his disappointment. "Enough of this!" he cried. How easy for them to cast aside the teachings and example which he for so long had been giving them. And now there was no more time for explanations.

Just how poorly they understood what Jesus intended for them is clearly shown ten verses later. Jesus is in the garden with his disciples and Judas approaches with soldiers and torches to arrest him. When the disciples saw what was going to happen, they asked Jesus, "Shall we use our swords, Lord?" And according to John, before Jesus could answer Peter pulled out his sword and struck the servant of the high priest and cut off his ear. Again Jesus responded, "Enough of this! Put away your sword!"

Many times in the New Testament the Christian life is called "the way." Today we sometimes call it "the Jesus way." It is a way that is totally different from the way of the world. It is a way that does not try to achieve its purposes by force, coercion or violence.

Looking back to the Zechariah prophecy fulfilled on Palm Sunday we read:

Rejoice, rejoice, daughters of Zion!
Shout for joy, you people of
Jerusalem!
Look, your king is coming to you!
He comes triumphant and victorious,
but humble and riding on a don-
key—
on a colt, the foal of a donkey.

The Lord says,
I will remove the chariots from Israel,
and take the war horses from Jeru-
salem;
the bows used in battle will be
destroyed.

Your king will make peace among the
nations;
he will rule from sea to sea,
from the river Euphrates to the ends
of the Earth.

(Zech. 9:9-10)

The early Christian church had a hymn about the Jesus way. We find it in Philippians 2. There Paul, writing to the Christians in Philippi said, "I urge you to make me completely happy by having the same thoughts, sharing the same love, and being of one soul and mind. Don't do anything from a cheap desire to boast; but be humble towards one another, always considering others better than yourselves. And look out for one another's interests and not just for your own. The attitude you should have is the same one that Jesus had" And here he uses the words of that early hymn:

He always had the nature of God,
but he did not think that by force
he should try to become equal
with God.

Instead of this, of his own free will
he gave up all he had,
and took the nature of a servant.
He became like a man
and appeared in human likeness.
He was humble and walked the path of
of obedience all the way to death—
his death on the cross.

For this reason God raised him to the
highest place above
and gave him the name that is
greater than any other name.
And so, in honor of the name of Jesus
all beings in heaven, on earth and in
the world below
will fall on their knees,
and all will openly proclaim that Jesus
Christ is Lord,
to the glory of God the Father.

(Phil. 2:6-11)

That is the message of Easter. The Jesus way, which looked for all the world like it was crushed in defeat, was vindicated by God himself. The Jesus way, which brought Jesus to his death on the cross, is the very way that in the end will overcome. The resurrection of Jesus from the dead is God's seal and promise that the Jesus way is God's way; that the Jesus way—even though it is completely out of step with the ways of the world as we know them—is the way that will finally overcome. Jesus who was crucified is now Lord. It is only a matter of time until all powers shall be brought under his feet and all shall openly proclaim that Jesus Christ is Lord, to the glory of God the Father.

That promise and that assurance is the only reason I can put my faith in him and be a follower in his way. The grace of God demonstrated in the resurrection of Jesus from the dead is the power of the Spirit by which my life has been turned around. Walking in the Jesus way is walking in the resurrection. One cannot fault the disciples of Jesus for thinking Jesus' way seemed hopeless. Only in the light of the resurrection was there grace and power for them to walk on. And only in that same light is there grace for us to follow.

Are you leaving all to follow Jesus?
Are you taking up his cross daily to
follow him? Are you walking in his
resurrection? This is the invitation of
Easter.



MESSIAH VILLAGE

Captivated by Second Peter

by Cora Walters

Avery Musser assists Mary Hess
into the Messiah Village van.

At Messiah Village we have excellent opportunities to practice Peter's theology. It really works!

Through the pen of Ken Taylor, hear these compelling words in the Living Bible from II Peter—"To all of you who have our kind of faith. The faith I speak of is the kind that Jesus Christ our God and Savior gives to us." Go on to verses two and three: "Do you want more and more of God's kindness and peace? Then learn to know him better and better. For as you know him better he will give you, through his great power, everything you need for living a truly good life. . . . and by that same power he has given us all the other rich and wonderful blessings he promised. . . ."

Isn't it a "good life"? We who have put our faith in Christ can answer "yes" to that.

Keep on going: Verse five reads, "But to obtain these gifts, you need more than faith; you must work hard to be good, and even that is not enough. For then you must learn to know God better and discover what he wants you to do. Next, learn to put aside your own desires so that you will become patient and godly, gladly letting God have his way with you. This will make possible the next step, which is for you to enjoy other people, and to like them, and finally you will learn to love them deeply."

This is exactly what happens for the Christian. He grows from a bound-up, self-centered creature to a liberated individual—free from guilt, free to live, love, serve, and enjoy God's creation—at one with the Creator.

The consequences? Verses ten and eleven: "You will never stumble and fall

away. And God will open wide the gates of heaven for you to enter into the eternal kingdom of our Lord and Saviour Jesus Christ."

Follow Peter as he tells the church that "the Lord Jesus Christ has showed me that my days here on earth are numbered." He doesn't go to his rocking chair to pass away his days. He boldly declares: "As long as I am still here I intend to keep sending these reminders to you."

Peter probably had never taken a course on the psychology of aging, but he seemed to know how to do it.

Asa Climenhaga, former dean of Messiah College, when asked to what he and his wife attributed their graceful manner of aging replied, "Keeping active and interested."

One of our volunteers, who is retired, said, "You know, I could be working and earning money on Wednesdays, but I'd rather come and volunteer at the Village. I just feel so good at the end of my day."

Messiah Village Notes

New Director of Maintenance

Harold Davis comes to Messiah Village well-fitted and experienced to serve as Director of Maintenance. Harold and his wife, Ruth (who is employed by the Book of the Month Club) served under MCC as they began their life together. Then he was area representative for 15 years for International Correspondence Schools, which included "in-plant" training in a number of local manufacturing concerns.

For the past 15 years Harold has been an independent contractor primarily in the electrical field—often being called upon by institutions and individuals for "electrical problem solving." He also was in charge of the construction of the Grantham Water Pumping Station.

Harold and Ruth have two daughters and one son. Harold currently serves as the President of the Grantham Oratorio Society and is a member of the Grantham Brethren in Christ Church.

Weight Reduction Program

Messiah Village recently began a weight reduction program for the staff. The program endeavors to change eating habits through behaviour modification and by encouraging participants to increase their daily activity. Times of sharing with one another provides mutual support and reinforcement.

Each meeting also includes prayer and devotions to help the staff be aware of God in their daily lives. Members have received the name of someone else in the group and will support that person in prayer and with encouragement in problem areas.

Dawn Spangler, Director of Food Services, is conducting the program, which is utilizing materials prepared in large part by Penn State University. Hopefully the staff will be better able to function to work and represent God with a good physical, emotional and spiritual body.

LAST CALL

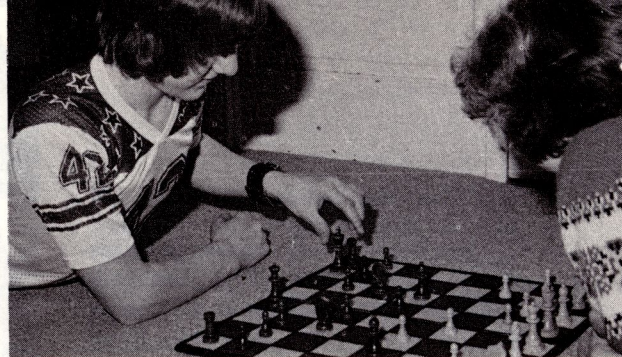
Two Cumberland housing units at Messiah Village are still being reserved for Brethren in Christ occupants. Under construction this spring, these two-bedroom units will be ready for occupancy this fall.

If not reserved by June 1, these units will be made available to the general public.

For more information, contact George Kibler, Administrator.

Messiah Village
100 Mt. Allen Drive
Mechanicsburg, PA 17055
(717) 697-4666

Children—Then and Now



The basic needs of children have always been very similar, but how these needs are met have changed. Around the turn of the century, a major concern was that of orphaned children who were infants or very young. The death of one parent created much difficulty for the other in providing for either the necessary child care or the family income. Thus, it usually became necessary for children in this situation to go into the home of relatives or, in some cases, to an orphanage. When placed in an orphanage, the child would be under its general supervision until adulthood. However, when children became old enough, they would often be placed in foster homes with church-related families. In most cases, this was a short term plan, as many were frequently moved from one foster home to another. In some cases, foster parents would agree for adoption, which would permit a long term plan, having much value for the child.

As times changed, certain governmental assistance programs developed, such as Mothers' Assistance and Social Security. These programs made it possible for many young children to remain with their parents, and the need for the typical orphanage was less necessary.

Although the providing of finances for families meant that children were no longer removed from home because of financial needs, it was sometimes necessary to place children elsewhere because of problems arising within the family. This required new programs to meet the needs of the child who had problems because of family deficiencies. After children had been placed in new programs, there was a trend again to return them to their own families as soon as possible. The supervision of the child was no longer until adulthood but for a short period of care, in terms of months instead of years.

Originally, at the Messiah Orphanage, board members were very active in

the care of each child. Individual board members would arrange for the admission of each child and continue to be involved in the ongoing care within the orphanage and on to foster care or adoption. However, as the kind of child being admitted changed, board members realized that this involvement required persons with specialized interests and training to help children deal with their problems and reach some level of maturity.

During the last several decades there were numerous efforts to provide a highly qualified staff and a more specialized program to deal with the needs of the child. This meant a direct working relationship with county and state child care agencies, rather than receiving children directly from their families. The counties willingly offered to provide funds for programs that met standards of professional child care. In this way the board of trustees was able to hire professionally trained persons who could administer the program and deal effectively with the child's problem. It was an arrangement by which the church could minister to human need and also utilize tax dollars. It enabled Christian organizations to make a major contribution to the needs of society by providing a high level of care, along with making sufficient use of funds.

Times have changed again, with some discouraging as well as encouraging aspects. The trend in child care is toward more in-home services and very small group care situations. At the same time, the need to hold down governmental budgets has forced some viable programs to drastically reduce or close. In Pennsylvania, numerous programs which have existed for years have now discontinued their services. Budget cuts have made it almost impossible to place children who need group care in group homes and institutions.

The situation just described has greatly affected Messiah Children's Home. The Home last year operated at full capacity throughout the entire winter but this year has not received any new

children. The four children presently remaining are to be discharged at the end of the school year. The adverse situation of operating at a deficit each month has forced the Messiah Children's Home board of trustees to come to the decision of phasing out its current program, effective June 30, 1981.

The presently reduced referrals of children and youth to group care does not mean that the problems in our society are fewer. It is very evident that there are more problems—and an increased degree of intensity. It does mean that efforts are being directed to more "in-home" services. It is probable that these efforts, however, will often again be proven inadequate—in some cases, with severe consequences to the child.

The Messiah Children's Home board of trustees has reviewed many areas of need for children, youth, and adults which might be financially feasible. In these cases, the requiring of further levels of specialization and additional expenditures are strongly evident. The greatly increased cost to maintain any program, with limited or no governmental help, seems to make various options very impractical—or even impossible—at this time. Therefore, the board of trustees has been led to consider other denominational needs that could be met by the use of the property.

Ministry to children began as a response to a felt need. Children still have needs—abused children, pregnant teenagers, needy children who may best be cared for in homes rather than institutions. We are all called to be involved in the mission of relating to the needs of children, youth, and adults—at our doorstep, throughout our communities, and around the world. It will be much more costly in time, energy, and finances than letting the government do it alone, or with government contributing in various capacities to Messiah Children's Home (as was done in the past)—but the challenge is ours! Will we accept the challenge for the sake of him who died and said, "Let the . . . children come unto me!"

Lucille Wingert is secretary of the Messiah Children's Home Board of Trustees.

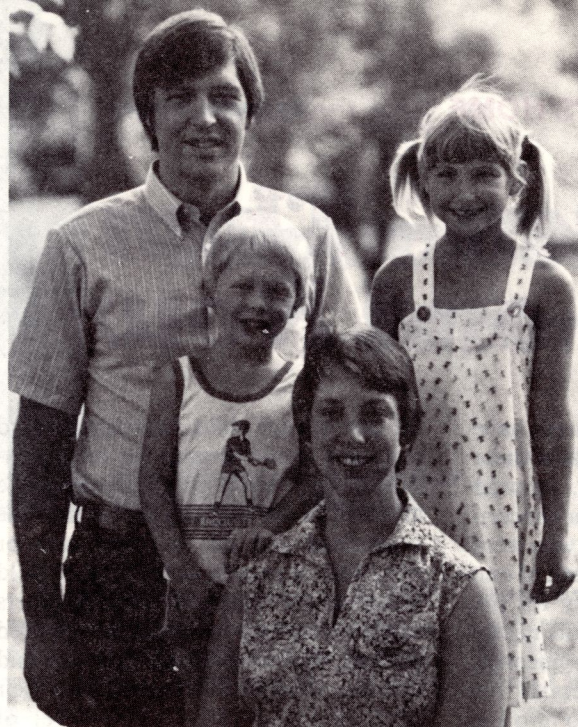
I was reading to the children the other night. The story was called, "The Rolling Egg," from a collection of English bedtime stories. I could hardly finish because we all were laughing so hard. The essence of the tale was that a painted egg longed to go traveling. "I might even go to Africa!" was often repeated in the story, giving voice to a prevalent myth that travel to, or residence on, this continent is a highly dubious or unlikely proposition for people from Western countries.

That was my own attitude when, nearly seven years ago, the Board for Missions approached my husband and me about a term of service in Zambia. We did have Christian service in our future plans, but definitely in North America. For one thing, we had a medical school debt that could be cancelled in part by doing medical work in an underdeveloped area of the States. But perhaps the most compelling reason for us to stay in North America was that our first child was expected shortly, and I was uncertain about raising a family in a part of the world I had always considered "remote."

There is much truth in the statement that a great deal of fear can often be dispelled by a little knowledge. It didn't take many conversations with persons who had raised families overseas to make us begin to believe that it might not be such a difficult experience after all. By the time we were ready to leave the States, I was even able to chuckle at the fears of my gynecologist about our plans to have a second child during our term of service.

We had not been at Macha many months before the advantages of life here began to be apparent. We can see, as we reflect on our time here, that God has rewarded our faith with many family benefits we had not anticipated.

The weather plays a major role in influencing attitudes and activities in our lives. By this time I am a firm believer in the advantages of being outside a good part of each day of the year. The physical and psychological space this brings is healthy for a mother with small children. The weather also influences our eating habits. With a climate conducive to gardening year-round, we have fresh fruits and vegetables available nearly all the time (if we keep after



John and Esther Spurrier,
Rebecca and Matthew

Raising

the garden!). Our diet is more nutritious and tastier here, with almost no processed food. Although putting food on the table in this manner is much more work (sometimes I long to just go to McDonald's), I achieve a great sense of satisfaction and self-worth as mother and provider in the process.

Personal health and safety loom large in nearly everyone's mind when living in Africa is discussed. We do expose ourselves to risks here that we had not commonly encountered before: parasites, persistent infections and, of course, snakes. Yet, in our rural setting we have removed ourselves from some of the most common dangers we knew before: traffic, abusive strangers, and pollution of all kinds. Living at a hospital, with quality medical care readily available, is an added bonus; however, stubbed toes and skinned knees are still our most common medical problems. I found my childbirth experience here much more pleasant for me and for the rest of the family—partly because of the relaxed attitude (this is, after all, a normal experience) and partly because of an intensely loving and supportive community.

Living in a small community in which your every activity is known by all is a great challenge, but the rewards are also great. Sharing takes on deeper dimensions when you share with neighbors, not only of your abundance, but also of your need and then see the loving responses. The children know and are known by nearly everyone around and I know that even when they are out of my sight there is a caring, responsible adult nearby to be parent to them.

A major advantage to living here is the amount of time we are able to spend together as a family. When we were living in the States, John's schedule demanded the major share of his time. Consequently, the rest of us saw very little of him. Here, with our proximity to the hospital (and lack of alternative places to eat and sleep), we are together as a family a good part of each day. There are few after-work activities that we cannot attend as an entire family (consider the role of many evangelical churches in fragmenting the family, with activities for each sex and age group, but only the annual Sunday school picnic to bring the whole family together). Yet, if we parents need to get away—whether for business or for pleasure—without the children, there is nearly always someone willing to parent them for one day or for many.

The education of the children had long been a concern of ours as we watched Rebecca growing rapidly toward school age. God has once again answered our prayer abundantly with the provision by the Board for Missions of tutors for missionary children. We could not ask for more than the quality individualized education they receive, given from the perspective of one who shares the Christian faith.

Although there are few child-centered activities for "creative playthings" here, their very scarcity forces the children to fall back on their own resources. I had been concerned when we returned to Macha after eighteen months in the States lest the children should pine and whine for the wonders of American life

our family in Zambia

by Esther Spurrier

(e.g., *Sesame Street* and *Dairy Queen*) we left behind. I was very amused one day to walk on the back veranda to find Matthew Spurrier and Kim Bert staring intently at a neat pile of bricks, while the rest of the children obviously were playing house. When I asked them what they were doing, they solemnly informed me they were watching TV—and that was all I heard about that.

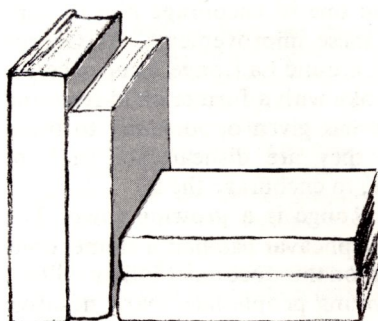
The highlight of the Christmas season for me was the Nativity play the children planned, practiced and put on—all on their own initiative. It was a joint Zambian-Indian-American production. Abby Kurien was director; Chris Bert was narrator. The audience could hardly restrain their laughter when Mary (Rebecca Spurrier) had a hard time “delivering” her pillow, but Joseph (Hil-

lus Mwiinga) waited patiently and solemnly. The angels praised God in black and white, and Matthew, as the littlest shepherd, agreed with the rest to go to Bethlehem with a simply, “OK.” It was not quite King James Version, but it was very well done and we were immensely proud.

Lest I make the children here sound like angels, let me hasten to assure you they are perfectly normal. They also paint each other with grease they confiscate from the workshop, pull all the carrots in the garden when they are only little-finger sized, coat themselves with mud during and after the latest rainstorm, pick fruit while it is still green, and when the rest of us stand in awe of the mighty Victoria Falls, reveling in the creative power of God, they are begging to get to the swimming pool.

Have I made life here sound idyllic? It isn't quite. But perhaps you have noticed that I love living here at Macha, and I thank God for His grace and wisdom in bringing us here.

John and Esther Spurrier, with Rebecca (age 7) and Matthew (age 4), returned to Macha in September 1980 for their second term of missions service.



From the Missions Bookshelf

Education of Missionaries' Children: The Neglected Dimension of World Mission. By D. Bruce Lockerbie. William Carey Library, Pasadena, California, 1975. 62 pages. Reviewed by H. Frank Kipe.

D. Bruce Lockerbie teaches English and Bible at the Stony Brook School, a Christian secondary school on Long Island. This report represents his observations and recommendations after a three month visit to over a dozen schools

for missionaries' children in Asia and Africa. Mr. Lockerbie and his family became personally involved in “life” at each of the schools visited.

Motivation for the study included the stark fact that “. . . in all the talk at Lausanne (1974) of strategies to reach the two billion yet unreached peoples before this century ends . . . no speaker addressed the Congress on how to deal with the most emotion-laden of these problems, the education of missionaries'

children.” The author comments, “The problems surrounding the missionary family are never easily solved, but neither will they simply go away if the Church ignores them.”

Mr. Lockerbie's recommendations are carefully articulated, starting with “each sponsoring mission society, in conjunction with its school authorities, write and begin to implement a stated philosophy of Christian schooling. . . .” After words of wisdom for everyone concerned, he concludes by recommending that “a more enlightened attitude toward all aspects of the school-as-community be adopted.” He also urges that teachers of missionaries' children be accorded the same status of missions service as cross-cultural evangelists or church planters.

I recommend this book to all pastors, Board for Missions members and administrators, missionaries with children, missionary candidates, and missionaries' children. As you read, you will find yourself saying “yea and amen” at one point, then on the next page writing a sharp little remark in the margin. Enjoy two hours of enlightenment.

La Ronge

Montreal Lake

Timber Bay
(Montreal Lake
Children's Home)

PRINCE
ALBERT

SASKATOON

La Ronge— an extended ministry

by Ray Sider

"Hi! I'm Doreen and this is my sister, Alice. We lived at the Children's Home years ago." This was the opening of a conversation in George and Marlene Comfort's home in La Ronge. Here are two reasons for an extended ministry of Montreal Lake Children's Home in La Ronge: two girls that wanted to bring reality in touch with their memories and reminisce for awhile.

Prince Albert is considered the gateway to Saskatchewan's great northland. The town of La Ronge is located 150 miles north in the beautiful forested wilderness. This community is made up of communities and four reserves that are physically located adjacent to each other with a total population of approximately 4,500 people. This northern community is well known for its good fishing both locally and at more remote locations. It was also an Indian town with tourist attractions until the recent uranium discoveries.

The Montreal Lake Children's Home has many children that come from La Ronge or fly to and from the traplines from this location. It is always an interesting experience watching these small planes land on the lake with the little gals and guys which we have learned to know so well and love. After the children complete their schooling at the Home, many return to La Ronge for further education.

The Home has had two concerns regarding La Ronge which resulted in placing a couple there. The first is the difficulty in establishing reasonable communication between the Home and many parents due to distance. The second concern is for the children who return to their homes with only a minimal continuing contact from us at the Home. Several years ago the board and staff gave this matter much prayer and study, agreeing that a couple should be placed there in an extended ministry of the Montreal Lake Children's Home.

George and Marlene Comfort accepted the call to this ministry last summer. The Comforts have served at the Home as boys' dorm parents (1977-79), which they enjoyed very much. Together they

showed love to the boys and community people which established credibility with the native community.

George and Marlene are developing relationships with many Indian people who have connections with the Home. Serving tea, visiting, and playing games are only a few things that happen. Parents, relatives, friends, and children have sought out the Comforts to communicate a message to their children or parents, carry a parcel, or just to talk. Grandma (Cora) Sanderson, a fine elderly Christian lady, has seven grandchildren at the Home. She very much wanted them to visit with her, so George and Marlene arranged a Christmas dinner as a surprise for her. She was so pleased. Her two youngest grandchildren, Jackie and Dolly, sat beside her on the bed most of that evening as they all enjoyed this experience. The next morning the children flew north to their home 100 miles away in the forest to spend Christmas with Mom and Dad.

Dennis, now another statistic because of his involvement with the law, had made such good progress while at the Home. But upon returning home, he had no one to encourage him to continue these improvements. As George travels around La Ronge, a cup of coffee or a coke with a former child from the Home has given opportunity to listen when they are disheartened and, of course, to encourage them.

La Ronge is a growing town. The social upheaval has had a tremendous impact on this once quiet Indian village. Our young people face many negative pressures as they return to their home area. Often they do not have anyone to listen to their problems or who may even care about them. A listening ear, a caring attitude, and time to show that we really care is crucial. Pray for the Comforts in this challenging ministry.

The Comforts would be encouraged with knowing you are praying for them. You may want to write them at: Box 447, La Ronge, Saskatchewan S0J 2T0.

Ray Sider is superintendent of Montreal Lake Children's Home at Timber Bay.



George, Marlene, Anita and Robert Comfort. The Comforts are providing a valuable link with Montreal Lake Children's Home for persons living in the La Ronge area to the north.

Church News

Allegheny Conference

The **Clarence Center** congregation reports that as a result of a Feb. 15 pastoral expression, interim pastor **Paul Hensel** decided to continue pastoral responsibilities for the congregation. **Jan Hensel** was installed as Minister of Music. • A congregational talent night was held by the **Dillsburg Church** on Sunday evening, Feb. 15.

The **Montgomery** congregation held a special service on Sunday, March 18, to dedicate their renovated basement facilities and newly installed kitchen. A fellowship meal followed the morning service. • The musical, "Noah's Ark," was presented by the Ridgevue choir to the **Redland Valley** congregation on a Sunday evening recently. A time of refreshment and fellowship followed the service.

The **Shermans Valley** congregation reports that the young married class presented the play, "Forgive Us Our Chicken Coops" to the congregation on Sunday, March 1.

Atlantic Conference

The Koinonia Sunday school class of the **Elizabethtown** congregation visited a Hebrew Tabernacle on Sunday, March 7. • Rev. Sam Dalton was the evangelist for a Spiritual Life Conference which was held March 13-18, by the **Manor** congregation.

The **Palmyra** congregation recognized the Pioneer Girls on Wednesday evening, March 11. A play was presented and crafts and banners were on display. • Recent guests of the **Souderton** congregation were **Bill and Mary Hoke**. The Hokes shared many of their experiences as missionaries to India.

Canadian Conference

Spiritual Renewal Week was observed by the **Houghton** congregation on April 5-8. **Rev. Dale Allison** was the guest speaker. • Forty adults from the **Massey Place** congregation contacted 5,000 homes in Saskatoon during the week of March 9, introducing the ministries of the church.

The film, "Discovering Your Gifts" was shown recently to the **New Life** congregation. Also, a program of inspiration through music was provided by the Linton family. • A Gospel Team from the Emmanuel Bible College recently presented an evening of singing and testimony to the **Sherkston** congregation.

Central Conference

The **Beulah Chapel** went over their goal of \$40,000 for their Big Step Forward campaign. A total of \$47,800 was committed by the congregation. • **Henry and Shirley Helmuth**, lay persons from the **Fairview Church**, shared their testimony of how the Lord is working in their personal lives in the morning worship service on Sunday, March 1.

Members of the **Lakeview** congregation held a panel discussion on the topic, "Working Wives," on Sunday evening, March 1. • Special speaker for the **Nappanee** congregation on Sunday morning, March 15, was **Phyllis Krabill**. Phyllis has

been working with MCC in Poland. A fellowship meal followed the service.

Atlee and Winifred Beechy, faculty members of Goshen College, shared about their recent trip to China with the **Union Grove** congregation on Sunday evening, March 15.

Midwest Conference

Ten persons from the **Mountain View** congregation attended the Mountain Area Sunday School Convention in Denver on Feb. 19, 20, and 21. • **Warren Hoffman**, pastor of the newly formed **Oklahoma City** congregation, reports good response in the area. Nine families were present at the first organizational worship service on Jan. 4.

Pacific Conference

The associate pastor of the **Alta Loma** congregation, **Wayne Bignell**, brought a series of messages on "The Joy of Marriage" on Sunday evenings.

On February 28, the **Chino** congregation hosted a youth rally featuring **Dennis Agajanian**, noted guitarist who has appeared in numerous Billy Graham crusades. Organized by the Chino youth group, who raised over \$1,000 to cover costs, the concert resulted in a number of recorded responses to Christ. An added feature was Agajanian's newest album, available for the first time at the rally.

Special guest speaker for the **Upland** congregation on Sunday evening, Feb. 22, was **Gene Weliver**, Assistant to the President of World Gospel Crusades. The congregation reports 84 persons joining the church in 1980—44 by confession of faith and 40 by transfer.

For The Record . . .

Births

Bencsik: Heidi Beth, Feb. 11; Rory and Lori Bencsik, Souderton congregation, Pa.

Eyler: Rachael Lee, Feb. 7; Glen and Susan Eyler, Pequea congregation, Pa.

Ginder: Victoria Fry, Feb. 23; Steve and Renee Ginder, Elizabethtown congregation, Pa.

Hahn: Sara Ruth, Feb. 13; Harry B. and Erma Ruth (Hess) Hahn, Bernalillo, N.M.

Hoover: Jason Scott, Feb. 1; Mr. and Mrs. R. Scott Hoover, Pequea congregation, Pa.

Horst: Jennifer Marie, Feb. 15; Mike and Carolyn Horst, Manor congregation, Pa.

Lewis: Jason Michael, Feb. 10; Michael and Donna Lewis, Refton congregation, Pa.

Price: Lori Ann, Feb. 8; Lester and Delores Price, Hummelstown congregation, Pa.

Rudy: Alissa Marie, Feb. 27; Jim and Arlene Rudy, Refton congregation, Pa.

Taylor: April Lee, Feb. 11; Jesse and Rosa Taylor, Upland congregation, Ca.

Thompson: Joel Rudy, Jan. 29; Rudy and Diane Thompson, Mooretown congregation, Mi.

Wendling: Karen Saretta, Feb. 16; Woody and Sue Wendling, Souderton congregation, Pa.

MCC REUNION

A Mennonite Central Committee reunion for all persons who have served under MCC in East Africa, Malawi, and Zambia is scheduled to be held at the Laurelville Mennonite Church Center, Mt. Pleasant, PA, August 7-9, 1981. For further information contact Norma Johnson, MCC 21 S. 12th Street, Akron, PA 17501.

Obituaries

Hawkins: Mrs. Violet Hawkins, Massillon, Oh., died Feb. 6, 1981, at the age of 81. In 1971 she was preceded in death by her husband, Earl. She is survived by a daughter, Mrs. Verlie Kratz; a son, Kenneth; five sisters; two brothers; seven grandchildren; and six great-grandchildren. She was a member of the Amherst Brethren in Christ Church. The funeral service was conducted by Rev. Atlee Hershberger and Rev. Lynn Warner in the Atkinson-Feucht-Shaidnagle Funeral Home.

Kimmel: Clair F. Kimmel Sr., Hummelstown, Pa., born Jan. 5, 1920, died Feb. 17, 1981. He is survived by his wife, Mary; a son, Clair Jr.; a daughter, Mrs. Suzanne C. Miklosik; three sisters; and six grandchildren. The funeral service was conducted in the Hummelstown Brethren in Christ Church.

Mosier: J. B. Mosier, Whitwell, Tn., died Feb. 8, 1981 at the age of 51. He was preceded in death by his wife, Vergie, in Feb. 1970. He is survived by five children: Mrs. Avis Becker, Mrs. Sandra Lake, Janet Harrison, Mrs. Donna Klingensmith and James; five grandchildren; his mother, Mrs. Bessie West; and a brother. The funeral service was conducted by Rev. Elam Dohner and Joe Colston. Interment was in the Sardis Cemetery.

Watkins: Benjamin L. Watkins, Stevensville, Ont., born Jan. 27, 1896, died Feb. 13, 1981. He was married to Mary Fleming who preceded him in death. He later married Sylvia (Nease) Hawkins who survives. Also surviving are four children: William, Ruth, Thelma, and Clyde; nine stepchildren: Lewis, Lloyd, Beulah, Hazel, Mary, Lyle, Jean, Norma and Lorne. He was a member of the Bertie Brethren in Christ Church where the funeral service was conducted by Rev. Ross Nigh and Rev. William Rosenberry. Interment was in Philadelphia, Pa.

Young: Carl A. Young, Williams Grove Trailer Court, Pa., died Feb. 17, 1981, at the age of 65. Rev. Harry D. Musser officiated. Interment was in the Mount Zion Cemetery.

Zelanko: Mrs. Viola G. Zelanko, Six Mile Run, Pa., born April 11, 1913 in Langdondale, Pa., died Feb. 13, 1981. She is survived by her husband; four children; and ten grandchildren. The funeral service was conducted by Rev. Earl J. Lehman. Interment was in Langdondale, Pa.

Messiah College News

Dr. C. Everett Koop, Surgeon-in-Chief of the Children's Hospital of Philadelphia, will give the Messiah College Commencement address on May 16, 1981, at 10 a.m., in the Brubaker Auditorium of the Eisenhower Campus Center. The author of five books and the recipient of seven honorary degrees and many other honors, Dr. Koop has been appointed Deputy Assistant Secretary of Health by President Reagan, with the intent of his becoming Surgeon General when enabling legislation is passed. Dr. Koop will be given Messiah College's highest honor, the Distinguished Public Service Award.

Dr. John O. Hershey was honored by the Milton Hershey School at a testimonial dinner upon his retirement in March. Dr. Hershey has been associated with the school

in Hershey, Pennsylvania for 42 years, rising through the ranks to the office of school president and board chairman. He headed the successful fund drive at Messiah College for the Murray Learning Resources Center.

Messiah College is sponsoring a Summer School for Ministry for the first time this summer. Dr. Owen H. Alderfer, director, says that the classes are mainly for those in or anticipating church ministry, but are open to all regardless of educational background. The three-week program from June 15 to July 3 offers courses on both college and seminary levels.

Coach Mike Shaker has recorded his 200th win as head coach of the Messiah College basketball team. A member of the Grantham congregation, Shaker is completing his eleventh year at Messiah with a record of 203-109. President Hostetter says that "Coach Shaker has done a tremendous job as a part of the physical education pro-

gram, coaching in basketball, helping individuals, and being a vital part of building *esprit* at Messiah."

The Climenhaga Fine Arts Center will be dedicated on Saturday morning of Homecoming, at Messiah College, October 17, 1981, at 11 a.m., as part of the Fine Arts Week events beginning on Monday, October 12.

Dr. and Mrs. David Brandt spent three weeks in Nairobi, Kenya, where Dean Brandt assisted Daystar Communications in doing a self-study which may lead to Messiah College offering a baccalaureate degree in Africa through Daystar.

Dr. Dwight Paine's article, "How I Write Hymns," was published in *Music and Worship*, and his hymn, "Three Loves," was included in the same issue. Dr. Martin Schrag's article, "Graham and Stott on Nuclear Weapons," was published in *The*

Summer is not too far away . . .

Camp Kahquah

June 27-July 3	Junior Girls
July 4-July 10	Senior Girls
July 11-July 17	Junior Boys
July 18-July 24	Senior Boys
July 25-Aug. 7	Family Camp
Sept. 21-Sept. 24	Senior Citizen Retreat

For more information, contact:

Camp Kahquah
R.R. 1
Magnetawan, ONT P0A 1P0
(705) 387-3923

Christian Retreat Center

Pioneer Camping

July 6-9	Boys 10-12
July 13-16	Girls 10-12
July 20-23	Boys 13-15
July 27-30	Girls 13-15

A maximum of 24 young people will be accepted per week.

For more information, contact:

Roy Ginder, Director
Route 1, Box 13A
East Waterford, PA 17021
(717) 734-3627

. . . and with it, thoughts of summer camp. For many young people, the camp experience has been one of the significant milestones in their spiritual development. Listed below are a wide variety of camping programs which will be offered this summer. Why is this listing here? To encourage you . . .

1. To give thanks for this very special ministry in the evangelization and nurture of youth,
2. To remember to pray for the leadership and staff who serve in these programs,
3. To see that each young person of camp age has the opportunity to participate in what one educator has called "the most effective environment for developing disciples available to the church today."

Camp Lakeview

Junior Camp	July 26-31
Teen Camp	August 2-8

For further information, contact:

Camp Lakeview
5868 Tody Road
Goodrich, MI 48438

Mennonite. The December issue of *Brethren in Christ History and Life* focused on the life and writings of Dr. C. O. Wittlinger. The journal, edited by Dr. E. Morris Sider, included a book review by Dr. Paul Nisly of Dr. Owen Alderfer's *Call to Obedience*, and a review by Miriam Bowers of *Planning and Growing*, a small book on the growth of the Brethren in Christ Church on the West Coast, by Paul Engle.

Twenty-nine Messiah College students were named to Who's Who among Students in American Universities and Colleges. Among them were the following Brethren in Christ students: Robert Beachy, Eric Kronawetter, Joanna Lehman, Sara Petrosky, Charles Zercher, David Zook, and Lester Zook.

Among the country's most outstanding campus leaders, the students were selected for academic achievement, service to the community, leadership in extracurricular activities, and future potential.

Announcement

Carl Keefer has submitted a letter of resignation from his position as Director of Stewardship and Finance of the Brethren in Christ Church in the United States. The Commission on Stewardship and Finance, at a recent meeting, accepted the resignation with sincere regret, and wishes to publicly commend Carl for his excellent work in the stewardship program of the church.

During his time with the Commission, Carl led many successful capital fund campaigns for congregations in the brotherhood as well as for sister churches and institutions. He has written and produced an excellent series of brochures on general stewardship and estate planning themes. The book he edited, *Managing Personal Finances Workbook*, has been well received.

The Commission is grateful for Carl's contribution to the denomination in many areas and solicits the prayers and counsel of the church in seeking his replacement.

Harvey Sider, Chairman
Walter Winger, Secretary

Kenbrook

Resident Youth Camp

June 14-20	Intermediate Boys (10-11)
June 21-27	Intermediate Girls (10-11)
June 28-July 4	Junior High Co-ed (12-13)
July 5-11	Junior High Boys (12-13)
July 12-18	Junior High Girls (12-13)
July 19-25	Teen Camp (14-16)
July 26-Aug. 1	Junior Boys (8-9)
Aug. 2-8	Junior Girls (8-9)

Trip Camps

June 14-20	Canoe Adventure
June 21-27	Black Forest Trail Backpacking
June 28-July 4	Bike Trip

For further information, contact:

Eugene Wingert, Camp Manager
501 Pine Meadow Drive
Lebanon, PA 17042
(717) 865-4547

Spring Lake Retreat

Staff Orientation	July 5-9
Older Boys (11-15)	July 10-19
Children (co-ed, 8-10)	July 21-30
Older Girls (11-15)	August 1-10

NOTE: Special needs exist for counselors and kitchen staff.

For further information, contact:

Joe Hyatt, Director
Rt. 1, box 361
Wurtsboro, NY 12790
(914) 888-2321

Mile High Pines

Junior Camp (Ages 9-12)	July 27-August 1
Junior High Camp	August 3-August 8
High School Camp	August 17-August 22

For further information, contact:

Jim Musser, Chairman
Pacific Conference Camping Task Force
415 E. Hawthorne
Ontario, California 91764

Christian Education in the Brethren in Christ

Within the field of Christian education there has been a predominant tendency to separate theory and practice. "Is" and "ought" have too frequently not come together.

In Christian education, theory is important. Harold Burgess notes that when the theoretical foundations for religious education are not clearly understood, the reasons for selecting one practice and not another will probably remain unclear.

On the other hand theory alone, without practice, makes for deficient Christian education. It cannot be assumed that students will automatically put into practice moral and religious ideas, the theory of which they have learned. Just "covering the lesson" does not in itself lead to change in the life of the pupil. Some truths are better "caught" than "taught."

These two problems serve to focus the issue of what Christian education actually is. For the Brethren in Christ I believe that Christian education should emphasize basically two principles—the congregation as a redemptive people of God, and the family as the primary socializing agent of Christian education. Within this congregational-family context, God's people are to model sorrowful repentance of sins, conversion to Jesus Christ, and holy living in an attitude of love, faith, and acceptance. The transformed life is to be represented by an objective obedience and a subjective piety that models for others words and deeds of Christian living.

As I read the record, the Brethren in Christ in their earlier years measured up fairly well to this concept of Christian education. The members of the brotherhood came to agreement on what they believed to be true, and what they perceived as truth they proceeded to practice. What was preached in the pulpits was modeled by the members outside of church. Although the Brethren had not

formulated a philosophy of Christian education, they recognized that the Bible had called them to obedience. Obedience meant responsibility both to God and to the people of God. Living out this experience, both in the corporate body and in the home, became the socializing process by which children received Christian education.

Many illustrations of this form of Christian education may be found among our earlier church fathers and mothers. Conversion, for example, which was understood as a crisis experience involving conviction, sorrowful confession of sin, and saving faith in Jesus Christ (all publicly expressed) was an open dramatic witness to youth of the need for and effectiveness of God's saving work in a person's life. The children of the early Brethren in Christ would have known little about conversion if they had only heard talk about it.

Christian education was also effected in the conduct of the church's members. Illustrations may be found in the life of Bishop Charles Baker of the Nottawa district in Canada, as recorded by E. Morris Sider in his *Nine Portraits*. Baker's kind treatment of a rather crotchety father, his financial assistance to needy members of his congregation, his quiet encouragement of young people, his humility in allowing others to be prominent were all, in effect, powerful teaching devices to the youth of his district.

With the coming of Sunday schools in the late 1800's, however, a subtle, gradual shift occurred in the Brethren's understanding and practice of Christian education toward institutionalizing the nurture process. This shift led to the problem of obtaining appropriate Sunday school curriculum materials. Carlton O. Wittlinger, in his *Quest for Piety and Obedience*, has described the various efforts made by the denomination to solve this problem, from an early unrealistic attempt to provide their own literature to successive use of materials produced by Mennonites, the "Word of Light" Series, Gospel Light Press, David C. Cook, and in the end, a kind of smorgasbord of curricula.

The problems for the Brethren in Christ in this approach are obvious. The theological distinctives which they fostered were given minimal emphasis in the curricula they chose. Furthermore, the spiritual content was generally divorced from life situations, and thus effected minimal obedience (a tendency within the Sunday school movement as a whole).

There was also the tendency for Sunday school to move Christian education away from the home and to the church, where education seems to be more direct and objectively measurable in its results, although probably less effective than the subjective and indirect methods practiced in the family. However, one of the primary tasks of the church should be to help parents understand their role as value makers for and conscience shapers of their children. The Sunday school should then seek to facilitate and affirm Christian teaching done by the parents, and not act independently of them. I suggest that we need to recall our related importance of the congregation and the family.

The Brethren in Christ are now working with Mennonites and the Church of the Brethren on a new Sunday school curriculum—the Foundation Series. In light of the issues discussed above, will this new curriculum serve our denomination better than former ones? Generally speaking, the answer is yes.

The Foundation Series has a theology, one rooted in the Anabaptist/be-

***Foundation Series
could be
God's instrument
for bringing unity
to the whole of
Brethren in Christ
Christian education.***

(This article is a greatly condensed version of a paper written for a Christian education course at Asbury Seminary.)

Church

by Curtis Book

lievers' church tradition. When a people know their heritage, they can make better judgments on what to teach and how to do it.

Furthermore, the Foundation Series contains another central concept, namely, that theology must be worked out in practice. The Foundation Series places Jesus at the center of the Bible. Students are taught to respond to him in love and obedience. Thus the too common gulf between theology and practice is bridged.

The Foundation Series, moreover, makes much of the congregation as the people of God on the local level. Adults of the congregation are seen as models for children of both believing and non-believing families.

While the Foundation Series is not explicitly Wesleyan in its theological perspective, it does present a significant aspect of holiness, namely, holy living. And quarters in the Youth and Adult levels will provide instruction on the work of the Holy Spirit. For Brethren in Christ it is important that this teaching be strong and clear.

The importance of the home is recognized by the Foundation Series, but not to the extent as is the importance of the congregation. It cannot be overemphasized, however, that the home is the primary source of Christian education.

It is my hope that the Foundation Series will be more widely accepted than it has been to date. If there is not a greater endorsement of the Foundation Series in the years to come, especially as the revision process eliminates problems and weaknesses, the Brethren in Christ may again travel the road of a random Sunday school curriculum.

Pessimism, however, is inappropriate here. A vision of a unified curriculum has come to life and it will grow. This excites me because the Foundation Series could be God's instrument for bringing unity to the whole of Brethren in Christ Christian education.

Curtis Book is a graduate of Asbury Theological Seminary and is serving, with his wife Leslie and family, in London, England under Brethren in Christ Missions.

April 10, 1981

EDITORIAL

His, and ours

Smooth brushed aluminum. The small metal cross now rests in my top dresser drawer. Years ago, each member of the congregation received one of these crosses at the beginning of Lent, to carry in pocket or purse. I remember a little nick on one edge. For some reason my finger always sought out that rough spot. It was a slight annoyance; I thought of filing it smooth, but never did.

Rough-hewn and splintery, the heavy wooden cross stood, bloodstained, on the crest of the hill. Flanked by two others, it had accomplished its mission, playing its role in the execution of Jesus of Nazareth. It had been a heart-rending spectacle—even the sun, as it were, could not bear to watch. "At the sixth hour darkness came over the whole land until the ninth hour."

Our minds cannot fully comprehend the mysteries of our redemption—why it was necessary for Jesus Christ to be crucified to set us free from sin and guilt. But this Easter as we ponder the meaning of the cross, we sense some of the consequences of sin, we see demonstrated the extent of God's great love for us, and we are confronted with God's ultimate method of overcoming evil—the Suffering Servant foretold by Isaiah.

Jesus said, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Matt. 16:24, NIV).

Clearly Jesus was not thinking of wearing religious symbols, nor was he referring to the vicissitudes of life we sometimes are prone to call our "cross"—severe migraine headaches, a cantankerous spouse, an irascible employer. We are all plagued with troubles, problems and griefs—many the result of our own doing.

No, I suggest Jesus was talking about our voluntarily accepting a "cross" which has some redemptive purpose. There is the inference of suffering which, at least to some extent, would not occur except for the decision to follow him. We are called to a lifestyle which inverts popular conceptions of success and failure: "For whoever wants to save his life will lose it, but whoever loses his life for me will find it."

Jesus asserts there is a certain price to pay in following him. Not that the Christian's life is sterile, joyless or burdensome. (I have known some people with this misconception. Their very negative self-image has resulted in deep-seated spiritual problems.)

No, a careful reading of the New Testament reveals a wholesome balance between abject self-abasement and unrestrained self-aggrandizement. Joy is seasoned with suffering. Freedom is understood in the context of servanthood.

However, the spirit of our secular society is anything but that of self-denial. Daily we are exhorted to "do your own thing," "make a grab for the good life," or "do whatever turns you on." In our day, Jesus' words about cross-bearing are nearly as offensive as was that cross on Golgotha.

This Easter, with the writer of the book of Hebrews, "Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider him who endured such opposition from sinful men, so that you will not grow weary and lose heart" (Hebrews 12:2-3, NIV).

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Margaret Muchimba Mwaanga uses her sewing skills on projects of the Lusaka women's group.

A star for Bert's crown

by Miriam K. Stern

Since the Choma train was to be two hours late, we arranged ourselves comfortably under a big tree out of the hot afternoon sun (if sitting on surface tree roots can be considered comfortable).

Margaret was returning to Lusaka with me from a women's conference. She was a bit rotund, jolly and fun to be with. During our conversation I found myself contrasting her with her illiterate sister whom I had recently met. Puzzled, I asked, "Why did you have a chance to go to school and your sister cannot even read and write?" This is what she told me about her childhood in the early '40's:

Margaret's father was one of the many who believed that education was not good for girls. Why, once they started writing, there would be no end of letters to boys. "But," she lit up, "*Mufundisi* Winger, Bert Winger, he fought for me." (I can just visualize Bert going repeatedly to those Macha area villages trying to sell the idea that girls, too, were worthy of education.)

One morning Margaret's mother entered the sleeping hut and shook her little girl awake. "Come out of your blankets and prepare yourself. You are going to school today." (Children in America who wouldn't miss a chance to miss school cannot comprehend what these words meant to this shy, little girl in Zambia.)

Soon she found herself at Macha Girls Primary School, face to face with the headmistress, Ruth Hunt (Byers) who asked if she had run away from home. "Oh no," said Margaret, "my father said I may come to school."

Since this conversation, I have often thought of the ones and twos around us who are waiting for us to 'fight' for them—a fight for opportunity, for personhood and a right to a sense of worth. Maybe the headlines will not carry news of our "small corner ministry" but those ones and twos go forward and bless their communities because of it.

Today Margaret, well-married and mother of nine sons and a daughter, is my 'right hand' in the Lusaka women's work, using the skills she has acquired and always wanting to learn new ones. I'm glad Bert fought for her. Meanwhile, her sister, also married and mother of quite a few, *still* has not learned to read and write. I'm sorry there was no one to fight for her.

The author and her husband, Ira, live and serve in Lusaka, Zambia.